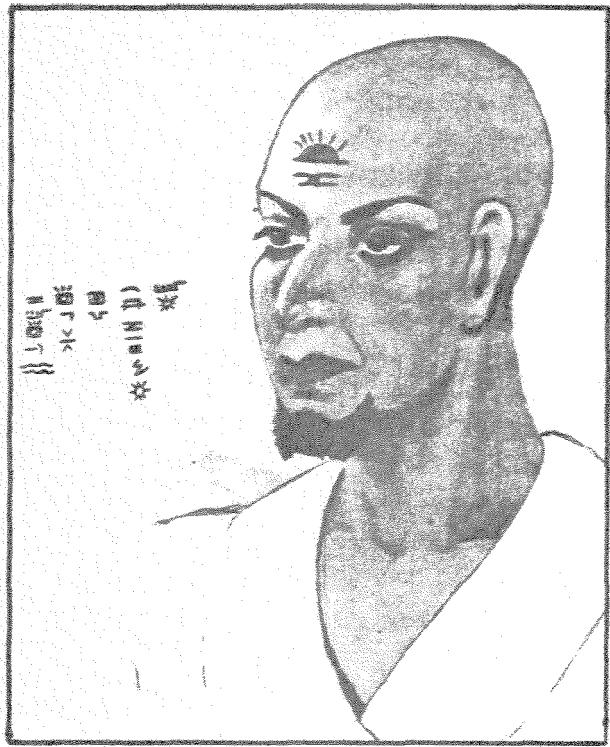


INNER CIRCLE STUDY GROUP

**CLOSED
CLASS**
with
The
yADA



The Yada di Shi'ite

Class 9

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INNER CIRCLE STUDY GROUP -- Closed Class No. 9

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INNER CIRCLE STUDY GROUP -- Closed Class No. 9

Home of Mark Probert, telegnostic, and former Kethra E Da Foundation headquarters, 931 E. 26th St., San Diego, California.
September 8, 1967. Early Evening.

Yada: "Good evening, my friends, it is a pleasure to be here this evening."

Group: "Good evening, Yada."

Yada: "So, you see, whenever we feel, it is all due to a state of mind. Now my mind is not irritated -- only his mind (referring to Mark); so putting my unirritated mind in his body is like putting a new battery in your car. I feeling very much at peace. Why not you?"

She: "Yeah, why not?" (murmur of agreement from group)

Yada: "Why not? I think I can tell you why. You do not consciously try to avoid these conditions. You let life happen to you and this can involve you in all kinds of emotional attitudes."

She: "But isn't that kind of running away from it instead of mastering it, not avoiding it?"

Yada: "It isn't a matter of avoiding, it is a matter of knowing what it is all about. Why are you irritated? When you know that you stop being irritated. You see the uselessness of it, the very great loss of energy -- to say nothing of the very great loss of friends. Because even though almost everybody suffers from some form of emotional difficulty (screech of tires on street outside) -- that alone is enough to make you irritated!! Hah hah! -- but no, that's happening out there. But you see what happens to the mind, immediately a new sound is projected into our midst our minds jump to wherever it is and we then imagine all kinds of things regarding that sound, even though none of what we are imagining is happening -- in most cases.

She: "We seem to think always, first of all, just the worst."

Yada: "That is right -- "

She: "-- why -- "

Yada: "You have been conditioned for it. The conditioning is called fear -- fear of the unknown keeps everyone constantly alert -- but not conscious. That's the sad part of it. Alert but not conscious. Because if we were conscious, we would not be distracted; we would

not be disturbed. We could hear the sound and that would be it. Now, I know it is not an easy thing to do. My one life time, my one time in the physical body, in the physical world taught me very clearly that the physical world is the most difficult of all levels of consciousness for man -- for anything else, too!

THE CLOSED CIRCLES OF LIFE

"Now there are many levels of consciousness upon which we, individually, function. So whatever happens to us in the physical level is reflected throughout all the levels. Isn't that amazing? Just think of that. So much goes on. So much that we create carries on and spreads, and spreads and spreads into the vastnesses of space and time -- to say nothing of levels that are not space and time.

"So you see if this is true, how all this can come back on us at a later time -- these emotional upsets, these states of anxiety, these fears, these guilts, these feelings of shame, inadequacy -- they pour away from us in great increasing whirls, circles. You know like you dropping the, the stone in the water?"

He: "Yes, whirlpools -- "

Another He: "Not whirlpools -- circles."

Yada: "Yes. There is a comeback, a recoil process. The spring just doesn't jump one way; it returns to its center; but if we keep the spring coiling and uncoiling, after a time it becomes less strong. The tensil strength goes out of it, and the effect of that is on our nervous system, where we collapse inward on ourselves in what is called nervous breakdowns."

He: "Yada, if this is so about what we may do here goes into the whole universe then there must be some saner minds also who might be able to -- from their thinking -- send their vibrations down to us, too."

Yada: "Oh, yes -- "

He: "It's a good thing, hunh?"

Yada: "I was going to say that. You taking words from my mouth."

He: "That's very unsanitary." (Laughter) I'll keep clean jokes from now on."

Yada: "Sometimes, as you know, they are dirty. (More laughter)
Yes."

He: "We get help, fortunately."

Yada: "That is right. If it were not for that flow from what is

commonly called Higher Sources, man would have long been in no state to exist in the world at all. He would have died out."

He: "Yada, on the basis of this, I believe there is in the New Testament -- the Christian Bible -- a statement that is attributed to Jesus, who said that, 'Were it not for the fact the end of the world would be a real terrible thing.' Now I take that very symbolically the world is our own destruction, you might say --"

Yada: "Oh, yes."

He: "And if it were not for the greater minds who have a little more sanity than we have, we would be in a greater mess, you might say."

Yada: "Oh, but yes! And that is what He was very much aware of.

WHAT MAKES A TEACHER?

"What makes a teacher a teacher? Knowing the truth about his teaching. He was once a student, a struggler, once a not-know, a novice, a less-than-a-novice, not even a beginner. He went through all the pains, the anxieties that every human must suffer in the physical world.

"You see, the Cross spoken of is the Cross of Matter. Matter, Mater, Mother. That is the Cross we humans all find ourselves on when we begin to live consciously. Before, it doesn't matter. We hurt. We suffer greatly -- because of our ignorance -- and we die; and we stay dead because we did not have any life to begin with. What do you have? Survival is a, a truth. What do you have to survive?

"If the soul, the spirit, is an empty bag, what do you have to carry on with? You know, when you do any expensive traveling, you pack a bag, yes? Sometimes many of them. So you have something to use when you getting wherever you going. The same way here in your life. If you take an empty bag, you are in serious trouble. But there the greater consciousness of life saves us by letting us sleep, just sleep, until comes the time to return to the earth and try it again. Nobody is washed out -- if I may use that expression -- I think it is a modern expression --"

They: "Yes."

Yada: "Because -- it is not because there is some god that is concerned with having pity on you because all gods have no pity on mortals. You can believe it. Their pity is only with themselves."

He: "The same way with us humans. We dont have any pity for the ant that goes around and does its --"

Yada: "None at all."

He: " -- his life -- "

Yada: "That is right. Throughout nature you will find this same situation. There is no sign of pity of one species with another. Not really. Do you think in your great zoos that you collect animals because you feel sorry for them being in the jungles, the chances they must take living with other animals? Oh no, you collect animals to amuse yourself with.

"The monkey business with the monkey is not funny, is not humorous; but to you who watches it is great -- great -- "

He: "Hilarity."

Yada: "Thank you. Is good word. We can no more understand an animal's sense of humor than they can understand ours. They do not know what makes a human laugh. What human knows what makes a monkey laugh?

SELF-MASTERY MAKES LIFE WORTH LIVING

"So it is. We must pay attention to ourselves, and to the degree that the individual masters himself he has something to offer to others around him and something to make a real life living beyond the matter world. With man it would do him no good to go to what the Christian calls heaven -- what the average Christian thinks of as heaven -- which he doesn't think of it at all, really. He cant. He cannot imagine it; but he has been told so he says this; he mouths this; he makes the noise of giving the impression that he knows what he is saying, that he is aware even of what he is saying. But he does not!

"It's a -- it is a -- how I say it. It is a promise of candy to a child."

He: "Pie in the sky?"

Yada: "Yes. You liking pie? Now if you did not know what pie is, you would not feel any happiness somebody offering you pie. You must know what pie is. You must have tasted it before. You must have experienced it. So even there we cannot know, just because someone say, 'I give you pie.' Now I here you have many kinds of pie."

He: "Yes."

Yada: "So again, what is your choice? And you cannot choose that which you know nothing about."

She: "Interesting, because in each religion the pie is different."

Yada: "Yes."

She: "Harems for Moslems and Great White God for Indians -- "

Yada: "Yes, yes. In China the Chinese god is a Chinaman. In Africa He is a black man."

She: "It seems like no one ever stops to think of that."

Yada: "Of course not, and that's what drives the white man -- who calls himself a Christian -- to try to sell the black man -- who he calls a savage -- his god. Take first away the black man's god and force his god in its place.

SOMEONE ELSE'S GOD IS STUPID

"Man as a whole, all races of people have sought to do this with one another. Always someone else's god is stupid. If you have a god, what do you know about him, or about It? How did you get It? It is pointless to make an effort to push your ideas of life beyond onto someone else. You will get an enemy, not a friend.

"I keep thinking to myself, 'What am I doing?' When I talk this way. Only one thing, trying to get peoples on the earth to think! Not to replace their beliefs with my beliefs. Just to think! You know my friends it is not what it appears to be on the surface, this thing called thinking. True thinking sets man apart from anything else in the whole universe. It makes him a distinct, separate being, a being with the potential for higher learning.

"Now, no matter what you say to any four-footed animal you are not going to reach him so that he will understand your idea of god. Last night I went with Mark and Annie up to the town they call Vista. Yes? There I watched a man who has come here one time, with his wife. I watched a man who claims to be a healer, by the laying on of hands; and I must say that this man is one of the first that Mark has seen -- and perhaps Annie too -- that showed some evidence of his ability. He also worked on Mark, besides the dog.

"Now the dog did not know what was happening to him, and more than this, the dog being better oriented with women, rejected him as a male. Well, when the healing treatment was over the dog moved on with no awareness of what the man had done for him. After the healing Mark expressed his appreciation to the man and he felt better, much better. The treatment was very good for Mark. But Mark, being a human, was capable of remembering what happened, and to being aware all the time it was happening; so he could have that to offer, that appreciation.

"There are many, many human beings -- or beings in human form -- which are no better than the dog in its ability to appreciate, in its desire to appreciate. Not even do they have the desire to appreciate. They do not know what is going on. They look bright. They look like they should be classified as humans, but that's merely by appearances. They have not attained that state of humanness yet. These peoples have the violence inside that makes them

easy killers. When we do not appreciate ourselves, our own life, how can we imagine that another -- that looks like ourself -- has appreciation, or has not. How can we imagine if we do not? We can't.

"It is said that everybody survives the death of the physical body. You see this is not entirely true. It sounds like it should be, because we all look like humans. We all look conscious. We all look aware, but our bag is empty."

IS YOUR BAG EMPTY, OR PACKED?

"And for the sake (long pause for the whine of landing jet plane overhead) And for the sake of the _____, I am pointing to Mark's health, the bag that is empty -- unless we put something in it, by conscious effort.

"Now that may sound hurtful; it may sound insulting; it may sound superior. Surely I would make that statement myself who believe I have my bag filled; otherwise how could I know that others do not. I confess, with no modesty, because that's not intelligent; because my bag is packed and I keep it packed all the time! In the event that I may suddenly be called away. And that's what you must do."

He: "That is the only bag that you take with you, isn't it Yada?"

Yada: "That is right."

He: "The rest of the physical matter you leave behind."

Yada: "That is right. A person may be physically a very poor person, but they may be mentally rich beyond words."

He: "Yada, if you were to consider in our earth times how long, let us say, we will be in the astral plane, compared to what you have been here in the physical it may be a couple of centuries -- you never know -- it may be just shorter than that, but if that's the only thing your going to have you might as well plan to keep your bag pretty filled up while you have a chance to do so now; so that you'll have it for a nicer trip."

Yada: "That's right. Instead of having to cut short your trip and come all the way back here to find something to put in your bag, which you neglected to put in there in the first place."

He: "But that is one of the reasons that you would be coming back, so that you'd have something to live with."

Yada: "That is right. That is right."

She: "Did I understand you to say, Yada, when you were talking about no one being washed out, that you were kind of making two

categories. One, if your bag is not packed -- "

Yada: "Yes."

She: "-- you get to go to sleep and come back -- without any volition."

Yada: "Yes."

She: "And two, if your bag is packed, you wake up and have a chance of using whatever volition you have taken with you."

Yada: "That is right. That is right. You know, my friends, this is a very good group here -- if I may say so please. Because, when I do not make things clear, you seem to be, be knowing that someone who will be listening to these tapes will need to have what I say more clarified; and I appreciate that very much. You did it with what you just said, and he did it. That is extremely good, also it makes me look smarter, too. Hah hah."

She: "That we've heard you say before. In other words you feed us -- like I did that to see if I understood what you were saying. That's the reason I did that."

Yada: "Yes, but you see you walked in two states of consciousness. There are two levels, one right here, having to do with peoples here and then on a higher level of consciousness.

THE LARGER INVISIBLE AUDIENCE!

"There are peoples in this group, and they come every time we getting to gether, a far greater number than you sitting here."

He: "They come regularly also, Yada."

Yada: "That is right."

He: "I hope they are more faithful than our group. We started with 21 and we're 10 tonight."

Yada: "They are multiplied."

She: "We decrease and they multiply?"

Yada: "That is right."

He: "There is no loss."

Yada: "No loss."

He: "We shouldn't feel bad about it."

Yada: "Oh no! And I wouldn't mind whether they decreased or mul-

tiplied or you decreased or multiplied. You see, things are what they are and feeling badly about it not going to make things any different."

She: "But we knew that would happen with us here. We knew that before we started."

Yada: "Well, you see. There are beings on the inner planes, not only on just the next level, but all the levels. They are different states of consciousness where beings gather and kind of 'cut the grapevine' as it were. They listen in. There is no barrier."

"THE UNOSTRUCTURED UNIVERSE"

"Little while ago, Joseph, you had book here called 'Betty Book'."

He: "Yes, that's right, Yada."

Yada: "Yes, I am aware of those."

He: "Yes. It's Stewart Edward White -- "

Yada: "Yes -- "

He: " -- who wrote it."

Yada: "He was a naturalist."

He: "Yes, and he explored the psychic realms and he began very scientifically, and he wasn't spiritualistically inclined at all."

Yada: "Yes, I know. But what I was wanting to refer to was 'The Unobstructed Universe', just the title is so wonderful in those few words, Unobstructed Universe. Isn't that wonderful! And that is exactly the way it is. There are no barriers, no obstructions."

"You know other time -- times, man is literally a god in flight, moving through the eternalness of mind. Life is motion, and we the creators have to keep moving. We cannot stop; for stopping is the one way of absolute death. Absolute inertia is absolute death."

"Think of that. Life is motion. Life is breath in motion. Breath is the energy of the universe."

She: "How is it that one could stop? How could one stop?"

Yada: "Perhaps you shouldn't have asked that. Hah hah hah."

She: "Because I don't think we know how to stop, do we?"

Yada: "No, but we can do it without thinking. That's what makes us stop. No thought. No thought. Blank. Vacum. In no-thought

we create a vacuous condition. We can do no other. That is the one time a human being can return to the energies of the universe. Be a nothing. Be a formless mass."

She: "You mean you can de-humanize yourself through degradation?"

Yada: "Yes, that's right."

She: "like if you -- we say some people are vegetables. We say that here. Meaning that they dont do or think anything. In thought then, does one go from human to animal to vegetable to energy? Is that what you mean?"

Yada: "That is right. That is right. They go back down the scale of life."

NO-THING AND NIRVANA, THERE IS A DIFFERENCE!

He: "Yada, how does that affect what the Hindus seem to give as one of the greatest attainments of -- uh -- spiritual -- uh -- the spiritual way, to come into this so-called Nirvana. How does this not-thinking differ what they are consciously trying to attain, to be a non- --"

Yada: "Oh, but that is -- I understand what you want to say, sir -- "

He: "Yes."

Yada: "That is a mistaken idea about Nirvana."

He: "I see."

Yada: "It is not a vacuous state. It is not a washed-out state -- "

He: "To be completely at the center --"

Yada: "That is right."

He: "-- of one's self."

Yada: "Yes, and you know, observe this in Nature. Where you have the -- the -- what you call --"

He: "Whirlwind?"

Yada: "Cyclone?"

He: "Torpedo -- oh no -- tornado?" (Laughter from the group) The white tornado." (More laughter)

Yada: "Yes. Is cyclone."

He: "Yes. Cyclone."

Yada: "Uh, in the eye of it is utter tranquility. All outside, the storm is raging violently. It has the potential forces in it of many exploding hydrogen bombs. Yet within itself is the greatest peace. Not a sound. Not a stir."

"So it is with man. He puts himself out here in the storm. He rushes around in it because he becomes one with it, not knowing that in the center of his being there is that tranquility that he hopes exists -- but doesn't know it; so he gets lost in the storm."

NOT BY FAITH ALONE

"Or he tries to live by faith. By faith alone you do not get out of the storm. You have to have substance, the substance of knowing, the substance of understanding, the substance of appreciation -- perhaps you understand what you know."

He: "Once you have this understanding then you put it into work."

Yada: "That is right."

He: "It's not faith alone, it is also putting it into practice -- "

Yada: "Into action."

He: "Because that is life right there."

Yada: "That is right. You know, my friends, it is -- life is -- basically simple; but in the storm the winds of our emotions blow so hard, so violently against us that we are blinded. We have to keep our eyes covered over while we suffer the pains of the storm as we go through it."

"Did I learn this in the physical world? Yes, I had to come to know it, and the only place I could know it was by experience with the storm. I had to get into the storm. All right, then it became my choice to find my way back out again. I carried with me the silken cord called intelligence. It guided me through the long, painful labyrinth to the center of my being."

FINDING, AND SLAYING, THE DWELLER ON THE THRESHOLD

"There I met the Minotaur that had eaten the seven bodies of my being. Now I stood entirely naked, one last body. I knew if I failed to kill this monster that it would be I who would be vanquished, I who would be lost, I who would have to come back here to this illusionary world, come back into the storm and really suffer blindness for a great number of physical years. I killed my monster and I then followed that silken cord to freedom, that silken cord held by the Great Eternal Light within me, and got back out of the storm."

She: "Excuse me, when you said monster did you mean that time material illusion?"

Yada: "That is right. The monster of material illusion. Thank you. That is exactly what I meant. The coming to the realisation that it was a dream, nightmare to be sure! But even a nightmare is a dream. No matter how bad, how horrifying our dream may get, we have one joyful thought, that we will wake up. We will come out of the labyrinth of the nightmare."

THE PROBLEM OF STAYING AWAKE

"But we must keep our consciousness on that. 'I will be out!'

"In your, in your Christian prayer there is an expression this way, 'Thine will be done'. Thine, the Great Eternal Lover, the Great Light within, will see to that, that It's will be done. It's will then becomes my will; for I Am the Light.

"You know, friends, it sounds -- in the beginning it sounds -- it sounds hopeless; it sounds fantastic; it sounds -- we do not want to go with it. We'd much rather lean back and play a little bit. We would like to forget it. We become tired of bodies weary with it. Trying to hold on to it is too much."

He: "It's overwhelmed by the whole thing."

Yada: "That is right."

She: "It seems so hopeless. You take one step forward and seemingly slide back two."

Yada: "That is right. That is right. You know in your Christian Bible it says that the Christ in the desert, the Jesus-man in the desert; and it say 'He wept'. Why not? He was a human being too. He felt the awful futility that comes upon any true Seeker, from time to time. It's called the fire-testing of the Soul. And I dont need to tell you, it burns. It burns."

He: "That's one of the best ways we have, or that we know how in our physical world. Let's say to try gold, to purify it -- "

Yada: "That is right."

He: " -- to make it what it really is -- "

Yada: "That is right."

He: " -- pure gold."

Yada: "Pure gold."

He: "Then we are pure intelligence."

Yada: "That is right. Si di gayananda entay e su, e da. The wonder, the beauty, of the Light. Pure Light.

CAN YOU STAND THE HEAT?

"But you know, you cannot get that Light pure if you cannot stand the heat of the burning of the impurities.

"Again going back to your Bible, the man he called Paul, one time he say about knowledge, 'Tis better to marry than to burn.' You see where fire coming all the time. The burning of frustration for those who cannot or will not express themselves sexually. They burn. The burning causes all kinds of mental and emotional aberrations -- unless of course a person has no feelings at all that way, and never did; but for one who has, and tries abstaining, the fires burn hot and sometimes destroy them.

"Sex is the source of living energy. To use it is grand, is healthful; to misuse it or abuse it is to kill yourself just as quickly as one who uses it not at all because they feel pure. They dont need it. They've risen above it.

"I have never yet met a celibate who was a true one, wherein there was no thoughts of it, much less action, no thoughts to bring action, no energy to stir such thoughts to bring action. Celibacy is for the dead, not the living. Yes?"

He: "I was going to say that's probably why those who practice celibacy as a way of life wear the color of death."

Yada: "Black! Yes, of course. But you see, running through all these peoples that wear the black you find emotional sicknesses that would turn your stomach. You cannot believe the nightmarish horror that exists among these peoples because of their confining the living forces of life outwardly; yet inwardly it is confining them. It is strangling them to death. Is it not true? That everything has a price on it? Of course.

"To love, is to live. To live, is to create. To create means you are the creator! You cannot get around this at all. Create. -- You want to say something? No?"

He: "Yada, something that has had me puzzled for a long time. I've come to your lectures and I've never asked you.

CREATING WAVES, GOOD OR BAD, IN THE INVISIBLE

"Would you please bring to my level, so that I can understand it, what you mean if one person does some thinking -- let's say negative thinking -- they more or less spew that out into the vast universe. Every cosmic being, you might say, is going to be tainted by that particular vibration?

"This is something that is surpassing my comprehension. Can you give it to me by an analogy, or something? You mentioned a wave,

you know, a stone in water. I presume that the whole pond is activated by that, just a surface thing; and that's about the level of my understanding, the surface."

STANDING UNTAINTED, UNMOVED BY THE WAVES

Yada: "Let us suppose you have one who has attained a state of awareness that they realize the nature of the lower realm called the physical world. Such a one could be standing right in the raging storm of man's emotional nature and not one of those waves would disturb him, Not one would move him."

She: "Can he do this all the time, Yada?"

Yada: "All the time. Because, you see, he comes to realize something very important; and that is that he is not living in time, he is living in consciousness; so he lives outside of what you call -- not time -- but times. He lives outside of that. He is completely undisturbed."

She: "I've had times like that, but then I'm not consistent -- I become vulnerable -- "

Yada: "Of course, naturally you would. In the physical world it is not easy to stay at an even level once you've attained that; so never expect that you're going to -- you're going to master this right away. You know life is for living. Life is for experience. That's all you can do with it. I say only this: Whatever you do, do not mentally hang on to it -- IF it is not worth your while."

He: "Yada, can we get by with a little less living, less experiencing? So we wont have to have this cyclone thing? I mean do we have to go through so many experiences? Gosh!" (Murmur of understanding and agreement from group.)

Yada: "Es a kay ya via nadi. She was thinking just about the same thing. That's what make her laugh. She feel the _____."

He: "I was going to say a negative word. I cant think of a better word right now. We're not condemned. We're not sentenced to so many experiences; we're going to live just as many until we come to the moment where we can fully realize that we are the creator, that we are the thinker."

Yada: "That is right -- "

He: "So it's really on our shoulders."

Yada: "That is right. Yes."

He: "Or in our head."

Yada: "Yes. There is no static law that says you have to have 50 experiences, or 10,000, or 50,000. The choice is yours. Now perhaps the entire choice is not in your hands, part of it being captured automatically by the so-called conscious self. It loves, with a great passion, the physical world. It does not want to take promises of what can happen of course; it only wants to act as it feels, as it experiences and gets satisfaction, physical satisfaction from such experiences; and there is certainly nothing wrong with that; for you are living in a physical world.

"So, what is wrong? It is your attitudes that make for you the trouble, not the experience. You can have as many experiences as you want, as many different kinds as you like; and the effect will be no more than your attitudes make them. You understand that?

They: (murmur of assent) "Yes. Thank you."

Yada: "It is important that you do. Because there are many peoples -- and perhaps all human beings at some time in their lives -- have abstained from doing this or doing that because they have been told -- their conscious self has been conditioned -- to believe that it is an experience that is going to hurt you, when it is not.

She: "Whether it is right or wrong?"

Yada: "Yes, so what you are living on is attitudes, not experiences at all; and so this then causes us to find it easy when we start paying -- you liking that word? -- for what we do. We want to blame somebody else; because we do not want to take all that pain. He did it. You did it. Yes you did, Joseph; you did it. I'm innocent. Hah, hah, hah."

He: "Hah, hah. That's right. I realize what I did."

Yada: "That's nice."

He: "I wouldn't be here if I didn't to that."

Yada: "But you see, that is not the way most talk; because they do not know this. You can talk this way with knowing. As I talk with knowing."

He: "I tell you this, Yada. I dont ever hope to see you again in this physical world."

Yada: "I could take that two ways, couldn't I?"

He: "You'd better take it two ways! -- But take it the right way."

Yada: "There is only one way to take it, and that is as it is given, with love. There is no double meanings to me. I know all meanings."

She: "I'd like to refer to something in Joseph's question, about experiencing. Our attitudes register, like on a computer, don't they? In our brains? In the patterns that we make?"

Yada: "Yes."

She: "Then what might draw us back to earth so much is that we're more conscious of these attitudes, because we have such a backlog of them and such a little backlog of non-material experience. Does that have anything to do with it?"

Yada: "Yes -- "

She: "We're so much aware of here; so, as we talk we say -- Helen says, sometimes, once in awhile I get this -- you know -- "

Yada: "Yes, of course."

HOW TO INCREASE SPIRITUAL EXPERIENCES?

She: "Our higher experiences here are like shots, little shots, one, two, three; and in between are whole bunches of the other things -- "

Yada: "Of heavy shots. (General laughter) Would you say cannonballs? (More laughter) Ee Kethra, ee say tu ee say yah -- ee say tu -- there is no word in my language." (More laughter)

She: "Dont try to kick one."

Yada: "Hah, hah. I know what they are but in my language there is no word for that, cannonball."

She: "Then I have a second question. Higher experiences are one out of a hundred, let us say. Then how to extend that one to reach out over the hundred. You know. Isn't that the thing to do? You know, to incorporate the one to encompass the hundred. You know what I mean?"

Yada: "Ket a gee no, ah tee set a kwa na. (Listens to reply from teacher on Inner Plane) Hah, hah, ay say tay got a ya nada. Ee Kethra, seh ta ee kay, et seera ee kay neer ma, see unka unka, ee say tee unka unka, ee say ah tu ee kay mari. Hah, hah, my teacher say to ask you to say it again," (Laughter)

She: "You know how we live in waves and they fall back on each other."

Yada: "Yes."

She: "Well, uh, everyday life experience here is like the whole wave, and our moments of higher illumination or living -- or what-

ever we experience, is one little life-spark in that whole wave; and yet we know from that one little life-spark that the rest of the wave can be that life also; but the whole wave tends to flood out that tiny spark; and the whole wave is our everyday life."

BY THE RIGHTS OF YOUR THOUGHTS

Yada: "You know. You see again we come back to the assertion, Truth is Truth and it does not come in bunches -- uh -- "

He: "Yada, excuse me, I think that we are aware of the Truth very seldom, you might say comparatively speaking; you know? It's always truth is truth but we have that glimmer of awareness of the Truth only occasionally, like once in a hundred experiences."

Yada: "This is because you are naturally most of the time functioning through what is called the lower consciousness; and this should be happy for you because -- you see if you start functioning in some higher state of consciousness you automatically disappear from this one! Because you no longer belong there by the rights of your thoughts."

He: "By the rights of your thoughts."

Yada: "Yes, that is right. You no longer belong here; so, all that happens to you here belongs to you. It is good, pain included. It goes with it. It is part of the nature of the so-called Matter World."

He: "Just like pigment is part of an oil painting, unh?"

Yada: "Yes, that is right; and you know, if you could see a beautiful painting from another vista -- uh -- let us say, going down into the paint on the canvas, or on the stone or whatever, you would never dream that it was a painting, never. You would see molecules of chemistry; and they would be flowing lights, wonderful, beautiful lights in a variety of colors, in whirling waves, in shooting straight lines, in rising and sinking, in criss-cross, in triangles."

She: "We have a small example in materials, in normal vision and then through a microscope, or in a rowboat and then in a glass bottom and in a submarine."

Yada: "Yes. That's wonderful. You see the variety of points of views that you getting, right in your own world, right in your own vibration; so think of the endless number of them beyond and beyond those; but you have so many, many numbers of them in your own world you would have to live a vast number of centuries to get your -- to know your own world. Think of that. So, you see friends it's -- (long pause while Yada considers the implications of his remarks) Materiality is necessary -- "

He: "Because we do so little with what we have. There's an abundance and we cant even become aware of -- the molecules of the

whole thing, it seems."

THE AWESOME GRANDEUR OF CREATION

Yada: "Yes. (in a hushed voice) Sometimes Mark, listening to one of my thoughts on tape, hears the high note of emotion in my voice when I speak of the grandeur of creation and of the Light; and he is a little bit dismayed; for he say, 'Strange, Yada talk so much on emotional control, but listen to him now'. Hunh, hunh. Wonderful. What is a great show of appreciation and it is worthy of all the emotional feeling we can put into it."

She: "But this is the reason, then, for us to learn emotional control now; so we can re-channel that emotion."

Yada: "That is right, for useful purposes. I am truly not objecting to emotions. I do not say 'kill your emotions'. I did not say that. I never mentioned 'kill anything'. Life. Life. Eternal Life. Only ignorance is death."

She: "But you never extend yourself on the other side of the range."

Yada: "No, and a -- "

She: "So we can learn from that, learn from how you do use your emotions."

Yada: "Yes, and that is why -- I hope -- that you will."

Another She: "There does come a time -- for I have experienced it since I have been coming here -- when I have -- I wouldn't exactly say 'lost emotional control' -- I'm thinking of one specific time when I did, outwardly; but there was a part of me that stood aside and knew that I was doing it -- someone that knew it; but that was what I think you mean by being aware."

Yada: "That is right. That is right. Every once in awhile if you can do this consciously, step back from the picture of yourself; so you can see you better."

She: "I've also experienced it that I can control -- I dont mean to say that I can always do it."

Yada: "Oh, hah, hah. Always, what's always. Can we do it for a moment, we have done it for an eternity. We have passed on in that moment a great wave of understanding throughout all the cosmos and there is a resounding applause going on. 'He did it!' Throughout the universe, 'He did it. He did it. He did it. He did it -- . That cause the Light to go like this. You see the light was jumping. And I speak not in just philosophical terms. I speak in scientific terms because it has disturbed the energy to a point of

great agitation which brightened the light. Agitation, therefore, also has its place, yes, hunh?"

They: "Yes."

Yada: "Kethra, kay nay, kay nay es say ee nah? (Pause for his Teacher's reply) War ah see tu kwa. War ah see tu kwa. Ee kay tee kay no un, ay day ah say tu unka, ay say tu nah chee kay rah ay say tee wun un nah, nah. Ay kay ah no tay ay nay ah see na ul kay nay on. (More pause for reply) Au kee, au kee. Ay say tay ummmmm -- I will leave for a little while please, unh?"

They: "Thank you, Yada."

She: "Before you go, may I thank you? I felt very, very well this week."

Yada: "I thank you; for your feeling well causes me to feel well."

She: "I deeply appreciate it."

Yada: "It is my appreciation. My joy. Mine, and yours, is one; it is our eternal life that vibrates in harmony. Ee gratia, ee gratia." (And presumably he leaves, though there is scarcely a pause on the tape.)

THE CHAKRAS AND THEIR FUNCTIONS

Yada: "I think it would be very nice if each one of you could ask me questions."

She: "I have one for you, Yada -- "

Yada: "Thank you."

She: " -- I have been wondering about for some time. We have the psychic centers in our bodies, the Chakras I think they are called?"

Yada: "Yes."

She: "Could you tell me about them, where they are located; and also, as we become more aware of the Truth, do they open; and if they will -- I know they do open eventually but -- do we go through physical experiences while they are opening? For instance, someone told me about their heart center. They were getting all kinds of muscular problems, things like that."

Yada: "No, this is not true."

She: "Not true."

Yada: "No. There are several centers along the spine, from the

under the spine to the top of the spine. The top of the spine is called the King chakra. The base of the spine is where the vital forces are, sometimes called the snake and sometimes called the fire force. Then all the others in between which have to do with the heart, the solar plexus, the lungs, and back here at the first bone on the neck which controls the throat.

THE CHAKRAS ARE NOT PHYSICAL

"But they are not felt physically in the body. They are sensed spiritually by the individual, or what is called mentally."

She: "They're felt mentally?"

Yada: "Mentally, and all these when you stir them with the -- some particular breath -- mostly used in Hatha Yoga. Now you can disturb some of these centers and lose your balance, emotionally and then morally. You can disturb the stomach chakra and have what may be called psychic pains -- but not physical -- "

She: "What's the difference between a psychic pain and a physical?"

Yada: "There is no organic disturbance."

She: "Can you feel it?"

Yada: "But more emotionally than physically. You know what I mean? Now if you getting the King chakra to be buzzing it can lead you to insanity; because it causes a shifting of the psyche, where you lose control of yourself, often losing awareness of yourself, often causing a projection, a kind of constant projection of the psyche where it is just half out of the body much of the time. So that you lose your identity, getting periodical states of amnesia. You know amnesia?"

He: "That's right, Yada."

Yada: "But this happens mostly if you use a yoga breath and use it wrong. Now you can disturb any one of these centers by excessive angers, which may cause you to do what is called 'see red'! And you do see red because it causes a tremendous flow of blood to the brain. This can cause apoplexy; or it can cause a heart attack, disturbing the whole vascular system."

"But when you're dead an autopsy will only show ruptures in these particular places; but the best doctor will not know what did it. There is no blood pressure to measure once you are dead."

She: "When do they start opening, Yada?"

Yada: "They can do it automatically any time; but if you are a person that is more or less even in temperament, then you have to make an effort to open them -- that is if you want them opened."

Personally, I do not think this a good practice for people in your part of the world."

She: "What's the purpose of having them opened, then? To become more enlightened, or something?"

Yada: "No, it really does not enlighten you because first you have to have a background of understanding just what these points of energy can create in your body. You have to know their meaning, the impressions, each feeling that takes place, each kind of breath. Each different chakra has its own meaning or set of meanings to you who are going through the initiation of the opening."

She: "Is it a sort of process of bringing the energy up the spine -- "

Yada: "Yes."

She: "-- to the top of the head?"

Yada: "Yes. Now there are other centers beside the seven on the spine. You have one in each palm of the hand and one in each palm of the foot.

THE OCCULT MEANING OF THE CRUCIFIXION

"You see, the story of the Crucifixion makes it very pointed where the man Jesus had nails in his palms. He did not have nails in his palms. These were centers that were tested to see what his state of understanding was.

"Now these can be played upon by using the breath, by drawing the breath up deep from the lobes of the lungs, opening all of the lungs up so that you get a full quota of oxygen which causes a great excitement in cells that have not been used in the brain. The cells that have never been used. This automatically produces an enormous light that engulfs you for a very small period of time; and that light is the light that exposes all the darkness of your ignorance. It shuts out the lower consciousness, and throws a great light into what is called the unconscious self. That's when you see God, or the eternal aspect of Life."

She: "Excuse me, when one grows in expansion of their awareness, dont these centers grow in proportion to the need of that inner -- "

Yada: "That is right, and they become more sensitive."

She: "-- then to try to expand them -- which is really a byproduct of the other -- making the expansion the primary aim gets into trouble."

Yada: "Of course. Of course if that is all that one is looking for, then it becomes mere curiosity; and then of course almost always the idea being wrong, makes the results wrong."

She: "Yada, two things happened with this center, the King center on my neck. When someone is around, let's say from the world that I know they are, it gets just like ice. It couldn't get any colder, and other people can feel it when it gets cold, and quite a large -- almost the size of the saucer; and when I'm working with my -- ah -- patients at the hospital it feels sometimes like little spiders are sort of crawling around there. It isn't cold but I can feel that particular thing. I don't know that's beginning or what."

Yada: "You have developed in that center a great sense of sensitivity and through it you could impart that through your hands and use it for healing energy."

She: "That's what I thought maybe it might -- I'm really aware of it -- (mumbles on under the roar of a jet overhead)"

Yada: "When you are handling your sick patients, just before you put your hands on them, take two deep breaths and imagine the flow back of your breaths bringing the energy from that center to your hands and passing it on to the sick person. Do I paint picture for you?"

She: "Yes, thank you."

Yada: "Yes. Uh -- "

She: "What would the coldness be?"

Yada: "The stir of energy. Psychic energy, being different in its motion, does not always manifest as heat."

PSYCHIC ENERGY MAY BE COLD!

"Often, very often, psychic energy is cold to the touch. That which is called the general physical energy, that is the life of every material thing, is hot, and always hot. Mental or psychic energy is most always cold. One being -- the physical energy being -- because it is electrical. Most positive electrons produce a great deal of work. The work shows itself as heat or kinetic energy.

"Now psychic energy passes through the body much more easily and leaves healing effects and never disturbs a cell negatively; because it does not burn up energy. It does not hurt material substance. It energizes it. It does it good.

"Sometimes this psychic energy shows itself in the form of pale blue vibrations. Have you ever seen it? (No answer) In creating another being in the seance room -- should you ever be able to have the experience of close contact with a medium who can produce this -- you will find that this energy comes from the body; but it is cold. You will also find many times that ghosts are cold. They themselves are not cold, but contact with the physical body gives the impression

that they are cold."

She: "That's when they cause us to have goose pimples -- "

Yada: "Yes."

She: "Under the arms?"

Yada: "Although that happens mostly, hah hah, when a rabbit jumps under your dress!" (Much laughter) I just could not resist that. I think sometimes I have some of Joseph in me." (More laughter)

She: "When someone says something that is true about someone that is dead or something. I get what they call a verification and I get goose pimples all up and down, and it's icy cold. Is that what they call psychic?"

Yada: "Yes, it is. That is not you knowing, not you recognizing, but a being that is close around you recognizing what you recognize."

She: "That even happens when I'm on the telephone; I get chills."

Yada: "Yes. The force that creates what you call teleportation is cold. When it reforms itself, when the object that is brought from a distance reforms itself, it is sometimes cold and sometimes hot. It depends upon the being that broke it down and then rebuilt it, whether it will be cold or hot. Generally it is cold when it is broken down, and ends up as heat again when it is rebuilt into solid form.

THE SLOW, COLD ELECTRON

"Sometime, if your scientists do not know it now, they will discover that the forces called psychic or mental forces are the basis of all existence. They are more to the material world than heat. When energy breaks down further it breaks down into what are called Cold Electrons, which produces a slower action point of energy; however, this energy, the slow-acting electron, can do more continuous work than hot electrons. I do not know if your scientists are aware of this."

She: "Yada, is that verging on perpetual motion?"

Yada: "Yes, in a manner speaking. You see the whole world is a perpetual motion machine. All of existence is a perpetually moving body; so it is strange to me that in your world you have been looking for a machine that would produce perpetual motion when it is going on all the time! I do not know how much more perpetual there can be than anything that keeps going for billions and billions of years. How much is forever? How long? You see we often use words without knowing their real meaning. We make no picture about these things. A man says to a woman, 'I'll love you forever.' But that's not much.

Forever is a period of time. Does he then mean that he is going to stop after that? Perhaps he should say, 'Forever and a day.' That would expand it some, wouldn't it? Hah hah. But we use these words without really knowing what we are saying. We are speaking emotionally, and that is what romance is, an emotional state of mind. That's why they say it is blind. That is very true. It makes beauty where beauty is not. It negates ugliness, until the Fire forces are burned low; then we are more likely to see a person in a better light. The light of our own lack of drive.

THE VIRTUE OF SEX

"You make a man into a eunuch and you destroy all of his romantic feelings for life. So, if this is true, it means that basically romance is sex. And I think everything in all existence knows that. Man knows it too, but he has been given a negative attitude to sex; so he tries to pretend it's not so.

"Love the Fire forces in you. Then you will not abuse them and they will not kill you so quickly. Life is a joy. Life is a pleasure, not pain, not sorrow.

"In your everyday life the manner in which you have been raised and trained to think and to live, I say it is not advisable to disturb the Centers consciously. They will not improve your learning. Just disturbing the Centers will not do this. To practice certain forms of Yoga breath is exceedingly good for the physical body. That you can do. But to use breath to disturb these Centers is most likely to cause you a great deal of trouble because what you will experience will not be in accord with your training, training of the conscious self. You will not be able to put these together.

"This -- ah? (Apparently in response to some comment from his Teacher, Kethra) Say tay ka? Ah nee ah say tay ah na. Na! Na! Au kee, au kee, ay tu say kwada.

"Lysurgic Acid. As I said earlier, it or any other drug has no power whatsoever over you, but you have power over it. You put in it all of the negative things if you're not trained, if you have raptures in your personality, if your conditioning has not been of the kind that cannot stand up under the pressures of -- uh -- what you call, what you call real thing and then something that is not real is -- "

They: "Fantasy? Artificial?"

Yada: "Artificial! Thank you. The artificial opening that takes place when you use Lysurgic Acid (LSD) or some other drug for stimulation of this kind. You're not ready for it. The personality is sick, sick as far as the Inner Self goes. The Inner Self has been cut off and now you suddenly pull open the door of this Inner Self and it's not ready to be exposed! That conscious self that is a junk heap of all your wants and frustrations and fears. They have

not been taken care of. The conscious self has not been cleared. It has not been cleared by telling the truth. By saying this is this and that is that, and this is Law!

THE WAR AGAINST SLEEP

"Get away from your fairy stories. They will kill you, especially if you take drugs. They will come back and attack you. Because if you do not know the truth, the truth cannot set you free."

She: "Lysurgic acid does make openings, then?"

Yada: "Lysurgic acid most certainly makes openings in violent ways."

She: "Where does it primarily do that?"

Yada: "In the solar plexus chakra and in the top, king chakra."

She: "Then there must be organic registrations in that opening?"

Yada: "There is. Of course there are disturbances in cellular substance; and when these disturbances are once made, almost never can they turned back."

"You have that substance called the DNA, you know?"

She: "Yes."

Yada: "This is a body, a first-place building block of the body, a first-place building substance. It, itself, is basically acid. Now you have added acid to it. More than belongs there. The DNA is a very balanced, very precisely balanced chemical formation; and you have overbalanced it."

UNTO THE SECOND AND THIRD GENERATION

"While you may not get another recurrence of your first experience, you have sowed the seed; and it may show itself if you father a child, or mother one as the case may be, or both. You will return through cellular substance the picture that was made there by the disturbance with the drug. It may be carried far into other generations."

She: "Is there always a genetic disturbance?"

Yada: "Yes."

She: "Always."

Yada: "Yes, even though it does not manifest in the first generation, the original taker of the drug."

She: "Would it -- "

Yada: "Umh, say tay, say tay, ee see tu kwa? Ee say tu, mah au tay kee. Un na kwa ta ee say yah no mah. Oo la, oo la ee see kaw nee, ee say kay kay ah sa oo tee ah mah nee - - - - ooma - - - - oo mah, ay say to kwa. Hum, hum, hum - - - I am sorry, please. What is again please?"

She: "Is? You say there is always a genetic disturbance even though it doesn't manifest in the first generation."

Yada: "That is right."

She: "Is the genetic disturbance equated to the amount of emotional disturbance the taker undergoes?"

Yada: "That is right."

She: "The more severe the 'trip', the more severe the genetic disturbance?"

Yada: "That is right."

She: "Could you -- could it be shown that if you put mice, laboratory mice --"

Yada: "That is right, you certainly could."

She: "If you had a group of highly emotionally disturbed laboratory mice, a medium group and a control group, could you show that kind of difference in their offspring?"

Yada: "Yes."

She: "Then this would be a very valuable experiment to transfer to show what happens to humans."

Yada: "I think it should be made. You today, in your advanced knowledge of biology, of chemistry, should have no great difficulty in doing this. Now, in the Lysurgic Acid, it seldom shows in the vascular system; but it does show in the cells. It does show and will show up again in the genetic pattern, perhaps for several generations."

She: "Is the disturbance also organic? In other words, malformed bodies? Malformed organs? Or is it toxic?"

Yada: "Umh, it is not so much. What causes malformation of body is the disturbance that the entity, that is in the uterus, trying to build its form, it becomes emotionally upset and loses awareness of what it is doing; and it creates a pattern of loss of memory, of making arms, legs, fingers and all this, and of eyes that causes blindness. Do I make picture, please?"

He: "Yes, very clear."

He: "Yes. Very clear."

She: "Is that dependent primarily upon the mother?"

Yada: "Yes. Yes.

THE FATHER'S SEED-CARRYING RESPONSIBILITY

"But you see the father carries the seed. For how long the seed will stay with the father depends largely on his state of health. also, his own sexual drives, which is not always to sow his seed in the woman. Sometimes, perhaps in four or five years he can rid himself of a hurt seed, a bruised seed; and then later sow his seed in the woman and things will be better.

"What I am trying to say, for one who is taking lysurgic acid, should not try to father a child for four or five years after he has taken the drug."

She: "The one thing that most LSD takers do is have intercourse. I mean that's the one thing they always want to experience; so right at the height of the potency of the drug they are making children."

Yada: "Umnh. Say de geen. E say do kwada. Kah soon, kay nay on! I -- I really do not feel emotional about that. It's more a feeling of amazement that the human being can be that thoughtless."

She: "But you see no one knows what it -- no one knows what LSD does -- "

Yada: "No?"

She: "-- on earth."

Yada: "I can tell you, my friends, that it causes widespread genetic changes, which may, sometimes, show itself in a beneficial way instead of a negative way. It may stimulate the brain cells of the incoming child where you will have an extreme genius -- "

She: "But also a monster -- or a monster."

Yada: "Physically?"

She: "No, mentally."

Yada: "Yes. Yes. He ay be greatly smart and greatly wise in some particular field, but at the same time he may be very cold and very cruel.

"The nice thing about life is it seldom is one-sided, all the time, only once in a while; so it can produce very kind and highly developed beings. But you see it depends upon whose body the substance

was put into, whether the nature of that body through aeons of experiences, coming and going. What is the pattern that was sown in the mind of the incoming and outgoing entity that he imparted to that body in, let us say, this lifetime. There are so many factors that no one, certainly not I, can say when or where any of these will break out, will manifest themselves either in positive or negative ways. Cannot say.

THE BRAIN IS AN ELIMINATION CHANNEL

"The brain is a very complex organism. It is also an elimination canal. Eliminates by thinking, which creates heat, which creates great oxidation. Oxidation is the burning up and eliminating of poison in the system.

"Nah, nah ee say tu kwa. Ee say te kwa. Ee kah nah ay nay ah, ee? Ee kay su-u nah oo tee kay on -- Nay ee say tu kwa on -- -- au kee. Ee say, ee say tay kay ee, ee say kay on, on ee say tu kwa dee -- . Sah tah, au kee, au kee Ee say tu tay kay tu may ahn sah -- ."

He: "Going to leave us a little while, you said, Yada?"

Yada: "Yes."

She: "Is that someone has been interfering? Is that what we've been doing?"

Yada: "Yes."

Another She: "Yada, I wish you would tell me how to treat someone at a distance, how to help themselves."

Yada: "Au kee. Das sah, das sah, kwa da! Kwa da! Kee nay as sah tee. Oo kah mah oo nay, ee kee ee see day an tu. Kwa tay an-n -- kwa tay an-n. See tay au tee huh. Oh tay huh. Kon nay, kon nay. Ee tay say kwa yee, on-n nah say tu-u, tu-u. Ee say tu kwa -- uh -- uh -- ee say tu. Ee say tu kee. -- -- -- -- --

"Can you concentrate in steady manner? Uh -- without having body disturbances?"

She: "For a short period of time."

Yada: "You know it's, it's perhaps strange thing that when we try concentrative thought the body begins acting up, like a spoiled child. It tries to stop us. It creates itches on us. It creates little pricking feelings. Have you not noticed that? That little -- hah hah -- monster wants to stop us from growing. That little lower self who enjoys the physical world so very much that it is never happy when it is not being given all kinds of pleasure.

"But I think you can bypass these things with a little perseverance in getting where it is quiet and you aim your thought at the person you wish to help. And you picture them as well as you can. And you

picture your, your emotions for them going out and wrapping them around. You see this is the goodness of your emotions. This is the healthy use. You use it as a vehicle to carry a concentrated thought of well being. Now all the universe is with you in this."

DONT ADULTERATE HEALING THOUGHTS

She: (Under the whine of a landing jet plane) Yada, is it important when you do this to feel really on top of the world. No negative in you. You just feel really good. I mean well."

Yada: "Oh, it is better that you do that at that time when you feel physically and mentally well yourself; so that no thought of illness is mixed up in your thought of wellness. I appreciate your bringing that point to view."

She: "I've tried it sometimes and I felt that was kind of -- I just wanted to experiment."

Yada: "The sick person cannot send thoughts of well being. Can't do that. The mind is tied to the body that is in pain, or is unbalanced. It is trying to protect itself; so it has no time, no substance to send away from itself.

"When you feel well then you can meditate, concentrate for the well being of a person in the next room to you or a thousand miles from you."

She: "When you concentrate on that person is there a point in the body is good for focus?"

Yada: "The point that perhaps you know is suffering, but I think it better not to do that."

She: "Because you might send a -- get your wires crossed a little bit?"

Yada: "That is right."

She: "And when you said 'envelop the person', Yada, is there -- in thinking is there a color that you can feel is more helpful than another color? -- Is that important?"

Yada: "In a way, yes; for the healing light is a blue light. Now blue is not a color. Blue is many colors, yes? Different shades, so what blue am I talking of? How many of you picture what is called Sky Blue? How many Dark Blue?"

She: "I have a Light Blue. (Murmur of responses)

Yada: "Yes. The Light is the mass healing thought."

She: "Like it's a cloud with Sky Blue, would that be like it?"

Yada: "Yes. Yes. And you picture them in this Light and you send them your feelings of love being."

She: "Love, right?"

Yada: "That is right."

She: "When the energy goes out of our feeling body, does it come out -- for instance -- from the solar plexus more strongly?"

Yada: "Most strongly, more than from any other center. It comes, not from what is called the heart center, from the solar plexus. It is also strongly connected with the sex point, the sex center. Here you have a very powerful healing energy. It is creative energy. It is Light. It is life itself."

THE AKA CORD CONNECTION WITH OTHERS

She: "Once when you were in Chicago you were talking about finding another person through the Aka Cord (Hawaiian), that emotional tie from one person to another?"

Yada: "Yes."

She: "If you could imagine -- since you're usually feeling about the person you are wishing to assist -- could you feel it going along that? That would be a good image?"

Yada: "That would be a very good image, a very good image. Now those peoples who are sick, they are more open to healing. They are more sensitive to vibrations, healing or others. You keep your own body self well, as good as you can, without making a fetish of it; then you will have forces that are living, to send.

"Never send anyone a vibration from you when you do not feel right yourself.

"Say tee ee kay ay no now -- -- -- . Tonight I have had some disturbing, disturbing forces. -- -- I have to stop to get rid of them. I thought I had better let you know what was happening. Now it does not come from anyone here in the room, and I do not think I should tell you its source. I do not think that would be beneficial at all, to you or to them who send it. Pretty soon I'm going to leave. You wanted to say something, Clara?"

Clara: "Well, no, I was just thinking, as you said, the entities around here we cannot see. We are all so screened. They come promiscuously and I was wondering how the entity got in."

Yada: "It's very easy. Light is very much like Swiss cheese. It has very many holes, and you cannot always all of them plugged up. So you have to carry a little paste with you to, when you see them

opening, to be able to close them again."

She: "Were they going to try to push you out and come through Mark's body?"

Yada: "Not to come through but to bring him awake."

She: "Oh, I see."

Yada: "So I couldn't function. Hah, hah."

Another She: "Maybe we could send them a little light, instead of having them be so -- in that other place. Because they wouldn't do that if they knew better, would they?"

Yada: "No, of course not; but they are not ready for that kind of treatment yet."

She: "Send the critters some place else."

Yada: "Yes. You know some times there are peoples who are susceptible to your healing efforts, though these peoples may not be particularly friendly with you. There may be peoples that are very friendly to you but inwardly mistrust you; so you see there are forces going on all the time of which we know little of; so it is well to keep on guard as much as you can at all times.

GUARD YOURSELF BY LOVING YOURSELF

"Love yourself. Visualise the Light of life surrounding you, and the chances are you will not have too much difficulties in this world. Some protection is better than no protection, unh?"

He: "Yes."

She: "It helps a great deal though, Yada. I've tried it and I've been amazed -- a little disturbance going on and I haven't felt a thing!"

Yada: "That is very nice. That is very nice. -- These disturbances here this evening stem from Mark. They are his own irritations that set up lines of forces that are negative to him and try to be negative to us. They have no intention of attacking any of you sitting here. It is Mark and me they aim at. But, I can handle them.

"Keep youe emotions -- how you say it no -- cool."

She: "Cool, man. (Laughter) Yada, we appreciate the effort to stay here with us tonight. I think it was harder than usual."

Yada: "Gratia. Yes, it was."

He: "And Yada, we also appreciate the kindness with which you handle Mark's body."

Yada: "Thank you -- "

He: "Thank you."

Yada: " -- I know that he does. He appreciates it. You see, he does not know all the time the facts of the case; and we cannot educate him any faster than we can you; he has his own rate of moving; and we cannot push that; nor can we delay it, for that.

"He finds his way. In the mean time he does make waves for us. Hah, hah. You see how beautiful your, your slang is and your -- what you call -- loqual -- "

She: "Colloquial."

Yada: " -- colloquial expressions. Very fitting. Better than English expressions. You know what you call 'good English'?"

He: "Formal language."

Yada: "Yes, formal language, thank you. A no chee."

He: "A no chee, Yada."

Chorus of "thank yous" in farewell.

* * *

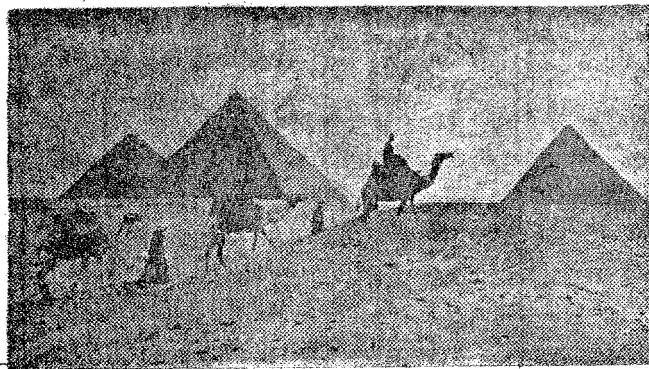
THE MINOTAUR and THE LABYRINTH (Page 10)

It is interesting that the Yada, obviously from the Eastern Mystery Tradition with his Chinese body and Himalayan lives, should refer to the Minotaur and the Labyrinth. These are myths based on fact out of the Western Mystery Tradition, the Greek and the Egyptian. No doubt the myths have their counterparts in the Buddhist and Hindu teachings concerning the prodigal sons and daughters of the Creator, wandering through the illusory maze of existence.

The earliest reference to the Labyrinth is in the writings of the great Greek historian, Herodotus, who was astounded by the endless maze of rooms and corridors shown him by Egyptian priests when he visited that country in his travels, around 450 B.C.

"To bind themselves yet more closely together, it seemed good to them (the kings of Egypt) to leave a common monument. In pursuance of this resolution they made the Labyrinth which lies a little above Lake Moeris, in the neighbourhood of the place called the City of Crocodiles. I visited this place, and found it to surpass description; for if all the walls and other great works of

the Greeks could be put together in one, they would not equal, either for labor or expense, this Labyrinth; and yet the temple of Ephesus is a building worthy of note, and so is the temple of Samos. The pyramids likewise surpass description, and are severally equal to a number of the greatest works of the Greeks, but the Labyrinth surpasses the pyramids.



"It has twelve courts (A microcosm of the 12 signs of the Zodiac?) all of them roofed, with gates exactly opposite one another, six looking to the north and six to the south. A single wall surrounds the entire building. There are two different sorts of chambers throughout -- half underground, half above ground, the latter built upon the former; the whole number of these chambers is

3000, 1500 of each kind. The upper chambers I myself passed through and saw; and what I say concerning them is from my own observation; of the underground chambers I can only speak from report; for the keepers of the building could not be got to show them, since they contained, as they said, the sepulchres of the kings who built the Labyrinth, and also those of the sacred crocodiles. Thus it is from hearsay only that I can speak of the lower chambers."

Obviously, the lower chambers were reserved for initiates and initiations in the Egyptian rites, and Herodotus wasn't even a neophyte! It is likely that Moses and Jesus passed this way successfully, and other lesser known Initiates of the Western Tradition. Those that didn't became sacrifices to the sacred crocodiles, no doubt.

"The upper chambers, however, I saw with my own eyes and found them to excel all other human productions; for the passages through the houses, and the varied windings of the paths through the courts excited in me infinite admiration, as I passed from the courts into chambers, and from the chambers into colonnades, and from the colonnades into fresh houses, and again from these into courts unseen before. The roof throughout was of stone, like the walls; and the walls were carved all over with figures; every court was surrounded with a colonnade which was built of white stones, exquisitely fitted together. (The colonnades were necessary to support the flat stone roofs. The Egyptians, as well as the Greeks, did not know how to build an arch.) At the corner of the Labyrinth stands a pyramid 40 fathoms high, with large figures engraved on it; which is entered by a subterranean passage."

We quote from "The History of Herodotus", translated by George Rawlinson and published by the Tudor Publishing Company, New York in 1943, Copyright 1928 by Dial Press, Incorporated.

THESEUS SLAYS THE MINOTAUR IN THE LABYRINTH

The Labyrinth idea and structure was not limited to Egypt. The most famous one in the Western world was on the island of Crete, in the Mediterranean, and was built in the reign of King Minos. It symbolized the delusions of the physical world in which most of us are wandering, lost, fearing to meet the monster of our lower passions, the Minotaur, which sometimes devours us. Here is Edith Hamilton's adaptation of the Greek legends, from her Mentor Book, "Mythology":

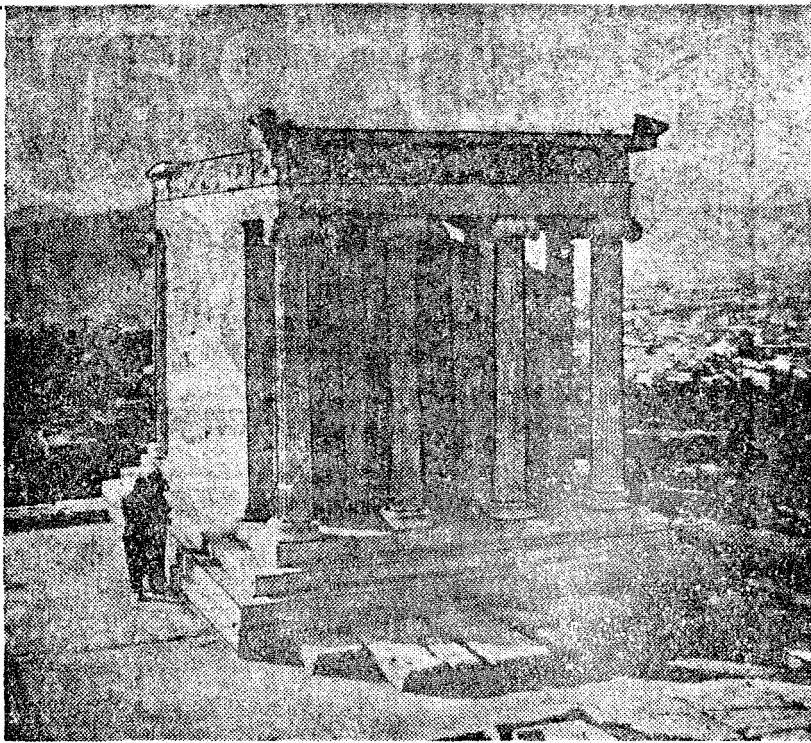
"Years before the arrival of Theseus in Athens, a terrible misfortune had happened to the city. Minos, the powerful ruler of Crete, had lost his only son, Androgeus, while the young man was visiting the Athenian king. King Aegeus had done what no host should do, he had sent his guest on an expedition full of peril -- to kill a dangerous bull. Instead, the bull had killed the youth.

"Minos invaded the country, captured Athens and declared that he would raze it to the ground unless every nine years the people sent him a tribute of seven maidens and seven youths. A horrible fate awaited these young creatures. When they reached Crete they were given to the Minotaur to devour.

"The Minotaur was a monster, half bull, half human, the offspring of Minos' wife Pasiphae and a wonderfully beautiful bull. Poseidon had given this bull to Minos in order that he should sacrifice it to him, the Sea God; but Minos could not bear to slay it (bring his own lower passions under control) and kept it for himself. To punish him, Poseidon had made Pasiphae fall madly in love with the bull.

"When the Minotaur was born Minos did not kill him. He had Daedalus, a great architect and inventor, construct a place of confinement for him from which escape was impossible. Daedalus built the Labyrinth, famous throughout the world. Once inside, one could go endlessly along its twisting paths without ever finding the exit. To this place the young Athenians were each time taken and left to the Minotaur. There was no possible way of escape. In whatever direction they ran they might be running straight to the monster; if they stood





HISTORIC ATHENS—Temple of Athena Nike visited on cruise stop

carried changed to a white one, so that Aegeus could know long before it came to land that his son was safe.

"When the young victims arrived in Crete they were paraded before the inhabitants on their way to the Labyrinth. Minos' daughter, Ariadne, was among the spectators and she fell in love with Theseus at first sight as he marched past her. She sent for Daedalus and told him he must show her a way to get out of the Labyrinth, and she sent for Theseus and told him she would bring about his escape if he would promise to take her back to Athens and marry her. (A spiritual marriage, of course, as Ariadne represents his Higher Self.)

"As may be imagined, Theseus made no difficulty about that, and she gave him the clue she had got from Daedalus, a ball of thread which he was to fasten at one end to the inside of the door and unwind as he went on. This he did and, certain that he could retrace his steps whenever he chose, he walked boldly into the maze looking for the Minotaur. He came upon him asleep and fell upon him, pinning him to the ground; and with his fists -- he had no other weapon -- he battered the monster to death. (Physical weapons are of no help to us either as we struggle to control our passions.)

"As an oak tree falls on the hillside
Crushing all that lies beneath,
So Theseus. He presses out the life,
The Brute's savage life, and now it lies dead.
Only the head weaves slowly, but the horns are useless now.

still he might at any moment emerge from the maze. Such was the doom which awaited 14 youths and maidens a few days after Theseus reached Athens. The time had come for the next installment of the tribute.

"At once Theseus came forward and offered to be one of the victims. All loved him for his goodness and admired him for his nobility, but they had no idea he intended to kill the Minotaur. He told his father, however, and promised him that if he succeeded he would have the black sail which the ship with its cargo of misery always

"When Theseus lifted himself up from that terrific struggle the ball of thread lay where he had dropped it. With it in his hands the way out was clear. The others followed him and taking Ariadne with them they fled to the ship and over the sea toward Athens.

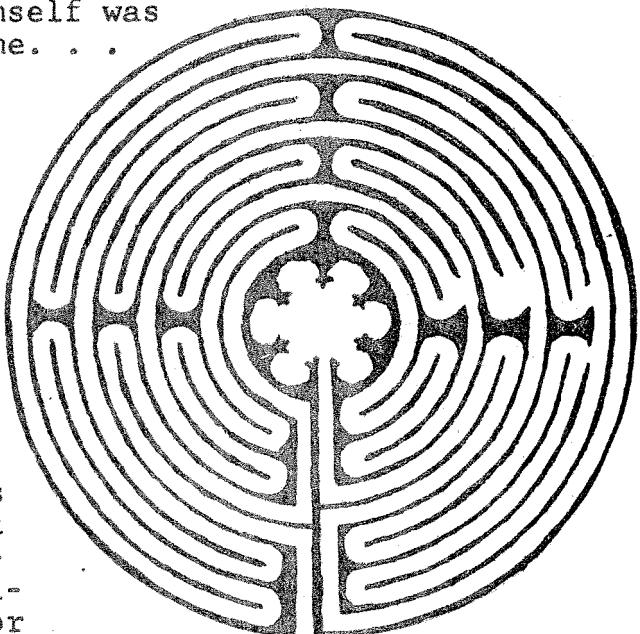
"On the way there they put in at the island of Naxos and what happened there is differently reported. One story says that Theseus deserted Ariadne. She was asleep and he sailed away without her, but Dionysus found her and comforted her. The other story is much more favorable to Theseus. She was extremely seasick, and he set her ashore to recover while he returned to the ship to do necessary work. A violent wind carried him out to sea and kept him there a long time. On his return he found that Ariadne had died, and he was deeply afflicted.

"Both stories agree that when they drew near to Athens he forgot to hoist the white sail. Either his joy at the success of his voyage put every other thought out of his head, or his grief for Ariadne. The black sail was seen by his father, King Aegeus, from the Acropolis, where for days he had watched with staring eyes. It was to him the sign of his son's death and he threw himself down from a rocky height into the sea and was killed. The sea into which he fell was called the Aegean ever after.

"So Theseus became King of Athens, a most wise and disinterested king. He declared to the people that he did not wish to rule over them; he wanted a people's government where all would be equal. He resigned his royal power and organized a commonwealth (the first Democracy), building a council hall where the citizens could gather and vote. The only office he kept for himself was Commander in Chief. Thus Athens became . . . the one place in the world where the people governed themselves. . . ."

But to do this, to govern themselves successfully, they have to submit passion to law, thread the maze of life and conquer the minotaur. Ariadne symbolizes the Higher Self, the soul, whose thread of Light it is that leads the way.

Modern visitors to the great Gothic cathedrals of Europe are awestruck to see labyrinths in the floors of the temples, such as this one, part of the floor of the Cathedral of Chartres in northern France. Would-be initiates can "thread the maze" on foot or follow it with their eyes. Thus the Teachers of our race carried forward into the Middle Ages the mind-liberating exercise which first planted the seeds of Democracy in Greece thou-



sands of years before. The Templars, builders of the temples, could not establish representative government in the oppressive monarchies and oppressive bishoprics of their day but for 200 years their organization brought law and order, and sanctuary from brutal oppression, where none existed before!

BIO-MAGNETIC REACTION TO A PRINTED CIRCUIT

Yes, the solid groundwork for the representative government we enjoy today in the United States and the United Kingdom was laid when Hugh de Payens took initiation with his fellow knights in Jerusalem, on the site of the old Temple of Solomon, in 1128 A.D. That work spread publickly across Europe until King and Church conspired to destroy the Knights Templars by burning their leader, Jacques de Molay, at the stake in front of Notre Dame Cathedral in 1314 A.D.

The Gothic arch taught men and women to stand upright and declare their freedom. The Labyrinth was a printed circuit for Telluric force, an electro-magnetic field of special, balancing qualities which had an inspiring, uplifting effect on the bio-magnetic aura of the person who walked through it. The four directions, East, South, West and North are obvious in the Labyrinth of Chartres on the preceding page. Traveling that Path balances the elements of Air, Fire, Water and Earth in the body, emotions and minds of the would-be initiate, so the passions they represent can be brought under control. Louis Charpentier discusses this at length in his book, "The Mysteries of Chartres Cathedral", an Avon paperback, published in New York by the Hearst Corporation in 1966.

We get another view of the Labyrinth and its significance from Joseph L. Henderson and Maud Oakes in their paperback, "The Wisdom of the Serpent", Collier Books, New York, 1963. In the chapter on "Initiation as an Education", page 50, they write: "The experience of the labyrinth, whether as a pictorial design, a dance, a garden path, or a system of corridors in a temple, always has the same psychological effect. It temporarily disturbs rational conscious orientation to the point that, like the Malekulam 'dead man' at the sight of Le-Hev-Hev, the initiate is 'confused' and symbolically 'loses his way'. Yet in this descent into chaos the inner mind is opened to the awareness of a new cosmic dimension of a transcendent nature.

"Just inside the west portal entering the nave of Ely Cathedral in England there is, set in the stone, a large mosaic designed as a maze. I myself once followed this maze, slowly walking through it in and out or following it with my eyes from beginning to end with the striking discovery that my mental threshold was lowered, not just through dizziness, but in such a way that when I emerged from out of the maze I could respond more naturally, more genuinely to the beauty of the great church beyond. . . its message is still authentic when it comes with a sense of renewal from within. . . "